4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

rest is cooked in the house, to which the Keimada is attached, and is consumed by the whole community with a plentiful addition of liquor. At noon the ceremonies are completed. When Bárani only is performed, one of the strange priests does the whole work, but in the Kólas several are engaged. A peculiar kind of illumination is essential to both Kóla and Bárani. Some plantain trees are split into thin strips. These are placed on the ground in three or four layers, crossing at right angles, and forming a kind of network. Twenty-four or forty-eight or ninety-six such strips of split plantain-stems are used. Where they cross one another, spikes of a reed, called Wotté, are driven through them into the ground. At the upper end of these spikes, which are two or three feet high, pieces of cloth are fastened, twisted into wicks and well moistened with oil. When the whole net is thus arranged, two layers of strips are raised, one to near the top of the spikes, the other a foot lower. Between the crossings, plantain-leaf-pieces are placed, upon which quantities of rice, plain and fried, of arecanut, jaggory, etc. are put. When the ceremony begins, a few of the oiled wicks are lighted. At the pig-sacrifice all are kindled, and the whole square blazes up like a table of fire, without however consuming the offerings placed on the leaves, which are the perquisite of the performers.

Besides, every family has some spot on the estate, in a retired part of the jungle-land, where a sacrifice of a fowl is offered every year to the departed by the living members of the house. No strangers are permitted to attend on these occasions. A stone placed on a rough mound serves as altar.

On the day of *Sivarâtri* a religious ceremony takes place in Mercara at the Rajahs' tombs, that of Dodda-Virájender being transformed into a temple, where the spirit of the hero is worshipped with the honors due to the saint or rather a god, for Virájender has been deified by the Lingaites. On